

Our Need.

The path of life we walk today
Is strange as that the Hebrews trod;
We need the shadowing rock as they:
We need, like them, the guides of God.
God send his angels, cloud and fire,
To lead us o'er the desert sand!
God give our hearts their long desire,
His shadows in a weary land!

—Whittier.

Re-baptism.

BY J. B. LAIR.

I cannot pass by the article in G. M. No. 16, by Eld. John Forney. The elder assigns as his 'first reason' for re-baptism, the language of Paul 1 Cor. 12: 13—'For by one Spirit are we all baptized into one body' etc. Now I am very anxious to know how this proves that the German Baptists Brethren have a right to rebaptise those who have once received trine immersion. If it does prove it, it is so far fetched that I cannot see it, or how does this Scripture prove that the German Baptist church is the body referred to by Paul, of course the elder assures it, but such an assumption proves nothing.

The circumstance reminds me of the circumstance of the little boy telling his father he could squeeze cider out of cotton—the father would not believe it, but the little boy took a bunch of cotton and dipped it into cider, and ran to his father and squeezed it out. Of course he could squeeze it out after he had dipped it in. Just so with the elder, he dips the German Baptist church into the argument (?) and then he has it.

The apostle was not talking about the German Baptist church here. He was talking about the 'body of Christ.' And if we will just allow the elder to dip his church into 'the body,' he has it plainly (?) But I would like for the elder to tell us if the German Baptist church is 'the body of Christ,' what or who were 'the body' before there was a German Baptist church? Could he tell? I can tell him. It was the true believers of Christ, and it is them today, they are the body of Christ. As many of Eld. Forney's brethren as can get far enough away from tradition to accept and believe the gospel, and it alone, constitute a part of that body, and the same can as truly be said of some other churches.

But I would like for the elder to tell what the administrator can effect in baptism, the Bible is as silent as the grave about the condition of the administrator. If the character of the administrator can or does effect the one baptized the elder has some in the church he assumes to be the body of Christ who were baptised by persons that they disowned, indeed a good many such, and to my certain knowledge they are fellowshiping members that were baptized by an incestuous person. Now the fact is, either the administrator can not effect the person baptized—and hence his position falls to the ground, or they have members that are not legally baptized, which horn of the dilemma will he take? The elder fails to see the force of scripture he has used. And because he does not comprehend it, he perverts it. He makes it mean an organized body of men that is over 1700 years too young for what Paul means. His verse says, 'have been all made to drink into one Spirit.' The elder dare not say his church will be saved, or that they are all good, then they have not all been made 'to drink into the same Spirit,' hence again he fails. Much more could be said but I forbear, and only refer to his last reason, and all sufficient reason I suppose. It is because article 3rd of A. M. 1883 requires rebaptism. The old brother said he would assign this 'in the fear of the Lord as he understood the Scriptures.'

Now does he call this decision of a few finite elders, 'scripture' or did he forget that he would fear the Lord in this matter. I wish my dear old brother that you would have left the fear of the Lord out of this thing, for I cannot conceive that a man that fears the Lord will put A. M. decisions on a level with the word of God.

Now as your A. M. decision cannot effect this matter in the least, and as your scripture refers to something different to the German Baptist church or any other church. The fact remains that you

have not an iota of evidence, but your vain effort to a proof when you have none, only shows the weakness of the case.

Faith.

BY ANNA WHIPKY.

Although there has been much written on the subject of faith, it is not yet exhausted. Faith is confidence. Faith in God means confidence in God. Faith works powerfully and produces effects which nothing else can. God said unto Abraham, 'Take now thy only son Isaac, whom thou lovest, and get thee unto the land of Mariah; and offer him there for a burnt offering.' Here is the son of promise now to be made a burnt-offering unto God. Abraham had faith in God or he would not have put his only son on the altar. Abraham rose early in the morning to go to the place the Lord would show him, and on the third day Abraham lifted up his eyes and saw the place afar off. Now will his heart fail him. There his son must be offered as a burnt-offering! Whatever is done in order to be accepted of God must be done with faith, in spirit and in truth. Here is a powerful means of the salvation of men, God designs, to awaken it, and it is all right that it should have influence. It is not necessary for us to know all that God will do with us in order to trust in and obey him. God is ashamed of those who have no confidence in him and prepare for them no habitation in heaven. He will not acknowledge them as his people, (Mark 8: 38) or bring them to his blest abode. No earthly sacrifices are too great for faith to make in order to obey God, and no loss is encountered in such a cause which faith does not esteem unspeakable gain. Faith has eyes to see, a heart, two feet, a head to plan, a tongue to speak and a hand to work for God. Faith regards the blood of Christ as the foundation of human hope, and looks to it as the only safe ground from the destroyer. No earthly tongue can speak or pen describe, they are written in the Book of Life, and will be told with immortal tongues, by multitudes which no man can number, in strains of glory rising higher and higher and growing sweeter and sweeter to endless ages. Let it be remembered that Jesus taught with authority. Let us then not trifle with his teachings, for he said, 'Heaven and earth shall pass away, but my word shall not pass away.' Consider also the condition of his promised presence, 'Teaching them to observe all things whatsoever I have commanded you, and lo I am with you allways.' Mat. 28: 20. To observe all things means to do the words or teachings of Jesus even unto the end of the world.

Pickrell, Neb.

'Let us Alone.'

This was the old cry of unclean spirits, and it is still the cry of the men who follow sin and serve Satan. A political party, having gained an election by fraud, and planted themselves securely in their seats, are suddenly taken with an intense desire for peace. They do not see any need for investigation, correction, or improvement. Their great desire is simply to be let alone. A corporation wrongs and robs men with impunity, trampling upon their rights, and blasting their reputations, until at length some one takes up the matter and proposes to see justice done; when at once these men develop the most peaceful instinct, and wonder why people should be so fond of contention. The conductors of a newspaper misrepresent persons, distort facts, send out insinuations, and refuse to make corrections, until their arrogance and intolerance become insufferable; then some one takes hold of the matter, and proposes that the other side be heard, and that justice be done. All at once there are wails about disturbing the peace of Zion, and disquisitions about the beauty of harmony, and the excellence of charity, from men who have deceived, misrepresented, falsified, and utterly refused to right the wrongs they have done, or correct the misrepresentations they have made. Men who will go sneaking about the country, soiling those who stand in their way, with smut and slander, and peddling misrepresentations from one end of the land to the other,

until at length they try their games upon the wrong person, and are in a fair way to have some of the glass in their own windows broken, and then they immediately begin to expatiate upon the beauties of harmony, quiet, long-suffering and brotherly love, and only ask to be let alone, and allowed to pursue their course undisturbed. So members of churches will sometimes inflict bitter wrongs upon individuals who may differ from them in opinion, in judgment, and in their estimate of men and measures, and when they have done their work and done their worst, and inflicted their unjust sentences, then they are anxious to be quiet, and have nothing more said about the matter by way of exposure or correction.

What do these men mean? They wish to have peace; but the wisdom above is 'first pure, then peaceable.' Do they propose to take the needful steps to secure permanent peace? Does the thief intend to give up the stolen property? Not at all. He proposes to hold on to all he has. Does the corporation propose to give back that which it has wrongfully taken, and then have peace? By no means. Does the slanderer propose to correct his misrepresentations? Does the society propose to make right the wrongs its servants have done? Not at all. What they want is simply to be left alone; to be allowed to do their evil deeds, say their evil words, plam off their deceptions, and then when the day of reckoning comes, sneak out of all responsibility for their doings.

Often such men have their way. They have possessions, which is nine points of the law; they have power and name, and often can make it very difficult for any one to meddle with their concerns. They can frighten timid men, crush weak men, and disgust strong men, and so to a great extent, can do as they like. Many men will yield their rights to others rather than 'have a fuss,' others will live down a slander rather than undertake to contradict it, preferring to suffer wrong rather than demand what is right, and claim what is just. So it is often the case that iniquity goes unwhipped of justice; and that good men will lie under the stain and suspicion cast on them by falsehood, rather than take the trouble of fighting the devil and exposing the wrongs that have been done. Many also are confident that the Lord can make things right. They fear to meddle with the tares lest they should pluck up the wheat also. They prefer to suffer wrong rather than do wrong, and so they avenge not themselves.

Well, there is a reckoning coming. The Lord liveth, and will make right many things which never will be made right by human hands. Christians have usually something to do besides defending themselves, and the Lord who is strong and mighty, sometimes teaches men how to overcome evil with good. Blessed are they who are under his instructions, and are striving to walk in his peace and in his fear. Though their way may at times seem a dark and thorny one, yet out of the darkness God can bring brightness and blessing, peace, and salvation.

But let no Christian man fall into this evil way of neglecting to correct his own wrongs and taking shelter under the plea of a desire for peace and quietness. He will find that the path of peace does not lie in that direction, but true and permanent and eternal peace comes to those who obey and follow the Lord and make every wrong right.—The Armory.

Church Unity.

Rev. Edward William Worthington, rector of Grace Episcopal Church, preached a sermon on 'Church Unity,' as being the other side of the picture suggested by the recent articles in the LEADER, upon reasons of various eminent ministers for belonging to the denomination of their choice. The rector took for his text John 22: 21: 'That they all may be one; as thou, Father, art in me, and I in thee.' In opening his sermon, he said: 'We have heard of late at great length, through the public press, reasons why Christian people are content, not only to acquiesce, but even to glory, in the manifold divisions of Christendom. Permit me, this morning' to present the other side of the picture, and to indicate reasons why every Christian ought to be agitated with the desire for